The Church — The Strong Safeguard of the Republic

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SERMON

BY

His Grace Archbishop O'Connell

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UNDOUBTEDLY one of the things which drew the hearts of men towards our Blessed Lord, was the gentle human sympathy which pervaded his whole life and manifested itself in all his dealings with men. At times, indeed, he showed himself to be the lion of the tribe of Juda. Again and again he withstood the great ones of the world to their very faces. He lashed the vendors from the temple gates, and more mercilessly still he lashed with the scorn of derision and contempt the haughty Pharisee and the proud hypocrites who lorded it over the people. When the honor of the Father's house demanded cleansing and defence He rose in righteous anger and His very countenance struck terror to the hearts of those who beheld Him.

But such moments were rare, and in this terrifying mood He showed Himself only to the imposter and the hypocrite, the very sight of whom moved Him to lofty scorn. But to the people He was never thus. They knew Him only as a compassionate friend and a gentle benefactor. Upon them His face beamed with sympathy and love. When they suffered He was sad and He bore their importunities and even their fickleness with an unruffled patience. At times as He looked over the land, whose soil His sacred feet were sanctifying, a deep and tender melancholy took possession

of His soul seeing, as He did, the aridness which it seemed no heavenly dew could soften. In such a mood His sadness was as deep and touching as when before the mighty ones of Judea His bearing was awe-inspiring.

Today's gospel pictures Him in one of those touching moments. Seated upon the hills which overlooked the Sacred City He gazed upon it long and wistfully. For Christ loved not only mankind in general but He loved His own people as brother loves brother. With all their faults, and He knew them all profoundly, they were His people, His Mother's people, and they were dear to Him as the blood which ran in His veins, and this city, Jerusalem, God's own city, wherein was the temple built by God's command and the ark, the table of God's law, how precious they were to Him.

Over the whole world His vision ranged and before His vision rose the proud citadels of other lands, castles and palaces, powerful and rich and fair to behold. Other temples, too, raised their splendid walls, their white marble turrets glittering in the sunlight and their gilded domes glinting like mirrors of gold. But within them was the abomination of desolation and the worship of false gods and foolish idols. Once more He looked down upon the Holy City. In that Holy of Holies the name of the true God was spoken. Upon those altars sacrifice was offered daily to Jehovah, to his own Father. There, alone, in all the world, was God known and worshipped, and yet as He looked He drooped His head, His face betrayed the awful sadness of His soul, the tears sprang to His eyes and coursed down His sacred cheeks and Jesus wept.

When at another time, standing near the grave of his beloved friend Lazarus, the great sorrow that filled his soul showed itself in tears, those who stood by him said one to another: "See how He loved him." His tears were the marks of His love. And now as he sits solitary on the mount His love for Jerusalem is attested by the same witnesses. Christ was a true patriot. The love of His Fatherland with Him was deep and true and strong. For it doubtless He would have died, indeed He did die for it, and the cause of His weeping now is the thought that even His death will profit it so little, and amid His tears He raises His voice in this lamentation: "Ah, Jerusalem, Jerusalem, if thou didst but know the things which are for thy peace!"

To establish peace in the world Christ had come among men. "Peace to men of good will,"—that was the burden of the angel's song when in Bethelehem the Prince of Peace was born into the world. The pagan nations, ignorant as they were of the true God and of His law, had long since lost the secret of that harmony of human and divine rights and duties which is the very groundwork of Peace. There was no law but the law of force. Might alone prevailed. The weak had long since ceased to look for justice; the poor and the little ones of earth had long since accepted degradation, and the voice of complaining had long since been stifled. Tyranny reigned supreme, and among the thousand gods to whom they offered incense and sacrifice there was not one with power enough to aid the weak. There was a God of Riches, and a God of War, and a God of Beauty, and a God of Pleasure; there was no God of poverty, of humility and of pain. The

rich sacrificed to wealth that they might obtain even greater riches and they went out from its temple to plunder the defenceless. The slaves dragged from their burning hamlets were whipped into the wine vats and their aching feet trod the purple grapes into the rich wine which their drunken and pampered masters were to offer to the Wine God.

There was no law but the law of force, and hatred of man to man, of tribe to tribe, of nation to nation was the logical and natural consequence. Justice and equity are founded not upon force, but upon the eternal principles which emanate from the God who established His universe. And when He is banished from the nation's heart justice and equity vanish with Him.

What a garden of weeds God's beautiful world had become—weeds, poisonous and loathsome, that grew out of the fetid swamps and which, climbing as they grew, reached even now to where He was sitting on the mountain, and whose tendrils had already gripped the Land of Promise over which God's representatives had so long reigned. Already within the gates of the Holy City disorder had raised its shrill voice. The atmosphere of paganism all around it had begun to do its work.

The egotism, the selfishness and the heartlessness of wealth had entered through the gates with the merchandise which Jerusalem had brought from Tyre and Sidon. The gap between the rich and poor was ever widening. The luxury of the farther Orient was fast sapping the moral vigor of the Israelite. The tablets of the law were still revered, but the law itself was fast losing its power over the

nation; and secretly, step by step, the vices of paganism had crept up the mount of Zion into the very sanctuary of the Lord. The cankerworm of irreligion and infidelity was gnawing at the very vitals of faith in God and in His law. And the thin veil of hypocrisy barely covered the hollowness and the sham with which the Pharisee and the Sadducee strove to hide by empty ceremonial the lack of true observance of God's commands.

As Christ looked from the high place where He sat over Jerusalem and Palestine, it seemed as if the sacred cause of God was all but lost. The very citadel of God was now the center of attack. There was force enough and more still within that citadel to rout the whole assembled army of infidelity and idolatry now gathered in battle array up to its very walls. The power of God, the infinite and all powerful, was there in their midst. A hundred times before He had rescued them, when the faith of the people was strong and all that faith was in God. They had but to rise from the lethargy which their indifference and their hypocrisy had brought down upon them to fling off the selfishness which luxury was weaving about them and to stretch out their hands in sincerity toward the Son of God, there seated upon the mountain above them, to accept His sweet yoke of humility and His gentle burden of charity, and once more the reign of Jehovah would return, bringing in its train justice and righteousness and the tranquility of order which is blessed peace.

But alas! pride blinded their eyes and selfishness had hardened their hearts. The humility of the carpenter's son

was foolishness to their proud minds and the law of His fraternal love was folly to their selfish and greedy hearts. And He who had come to save them from themselves, He who had brought with Him the power of Heaven to make them again a great nation upon the earth, He who had brought the reality of God's presence instead of the figure and the shadow which they had possessed, He who was their God and their King, was out there on the hills weeping for the blindness which hid Him from their eyes—a blindness which even He could not heal because they did not wish to see. Christ weeping over Jerusalem will remain as long as the world lasts a picture of that true patriotism of love, of home and country which every follower of Christ should feel. A picture, not of the false and flattering love which cries "Peace, peace," when there is no peace, which signals "All is well," even when the enemy is at the gates, which lulls the dozing citizens to sleep with lullabys fit only for babes. There are plenty such now being sung—sweet, meaningless messages of false optimism telling the world how good it is and that it is constantly growing better.

Not such was Christ's patriotism, not such may be ours, as we prize at their true value the prosperity and the real happiness of the land we love with truly Christian patriotism. Our duty it is, rather to see, as if with His vision, what are the foes which silently and stealthily tend to undermine the strength of our beloved nation; and to raise our voices incessantly against them, not with the wail of pessimism, but with the voice of affectionate warning.

For this land has been given over by God's providence

to the rule of all the people and every citizen must in accepting its benefits accept also the responsibility of guarding its welfare and helping on its prosperity. And first ever in its defence, as first in every civic duty, should be the Catholic Christian; for the Church of Christ has much to be grateful for here, where its liberty is guaranteed and its precious freedom protected; and the Catholic has always shown his gratitude on every field where his country's honor demanded it.

Today thousands of her children from every part of this vast land are gathered in this historic city to give new proof of their fidelity to their country's interests; to sit for a while with Christ upon the mountain and to see as with His eyes what things are for the nation's peace; and then to go forward and strive as He did to diminish as far as we can the false principles which threaten her very vitality and to make known the doctrine of Christ, in which alone there is life and strength, not only for the individual, but for the whole nation.

This in brief is the primary motive and reason for the Federation of Catholic Societies—namely, to safeguard the best interests of the nation by endeavoring to bring out into the actual and throbbing life of the people those vivifying principles of Christian civilization upon which Christian society is built; and secondly by denouncing fearlessly whatever endangers the public moral welfare and agitating prudently to bring about a healthy public sentiment.

No one who knows, even superficially, the national life

can doubt for an instant that there is great and crying need for activity on the part of all men of good will. And since the impending ills of the body corporate are not physical but moral in their nature, the Church whose field is the moral world must confront them now as she has done in all the ages since the days when Peter and Linus Cletus and Clement faced them in the Roman Empire and by the power of the cross defeated them in their very stronghold. And I daresay that the Catholic Church alone must soon be recognized, not merely as the strongest, but as the only bulwark against the prevalent social evils which seem even now to threaten not only the prosperity, but the very life of the nation. For she is today the only moral body which gives indication of growing vitality and increasing vigor. She has grown in these fifty years past by leaps and bounds, while all around her are strewn the wrecks of what once appeared to be flourishing sects. The Catholic Church has but just begun to manifest in this young land the undying vitality with which Christ endowed her, while on every side are heard the cries of dissolution and dismemberment of what but a few brief years ago seemed energetic religious organizations. It is not we who now say this, but their own leaders who can no longer deceive themselves when the evidences are so palpable.

I used to wonder as a boy, beholding our own small number and negligible influence, when I read that Protestantism contained in itself the germ of dissolution and decay, for facts around me seemed to offer little proof of the truth of that assertion; but today more rapidly than one

could ever imagine the proofs have come to hand in the facts under our eyes, and it is the leaders of Protestantism, again I repeat, who are now proclaiming it to the world that unless all signs fail their churches may soon close their doors. Step by step the principle of private judgment and the so-called "higher criticism" have done their havoc. The Bible which half a century ago was a fetich is today a fable, and whatever there was of simple faith in the supernatural is fast being dried up in the hearts of those whose ancestors made faith alone the only condition of eternal salvation. Lutheranism and Anglicanism, as they were a century ago, have disappeared from the face of the earth. All the other "isms" which followed quickly one upon the other have reduced themselves at last to "nothingism." No faith, no church, no fixed moral law; nothing, in fine, of all that cannot be touched with the hands and seen with the eyes, even God himself is no longer God, but a first cause or an unseen power or anything but that Eternal Father whose beloved Son was Christ, the Redeemer of the world.

A few earnest souls outside of the Church already recognize the writing on the wall. They behold with dismay the disintegration of societies, congregations and parishes They are raising their voices now against the debacle but it is like building a wall of sand against an incoming tide—the tide which four centuries ago started with the rebellion of Luther against his ecclesiastical superiors, and now by the force of its own logic that wave has gone on mounting until rebellion succeeding rebellion in increasing proportions it has submerged those who caused it and has left in its

wake the utter ruin of the supernatural and scarce a vestige of a revealed religion remains. And with its advance in sympathetic progress the seeds of civic rebellion have been sown, and that, too, was a logical consequence. The king rebelled against Papal supremacy and made himself Pope in his own domain; the people rebelled against the king with perfect logic and assumed to themselves both papacy and royalty; and now as the gaunt form of anarchy and communism stalk abroad the process goes further and wealth and power wherever they exist are assailed. If the first rebellion was justifiable, so is the last. If no rights are sacred, then every revolution is justified. The Church is the only moral body in the whole world which has remained consistent and sternly logical. Whole nations have risen up against her. Her rebellious children have often offered her violence, but she has remained ever the same, serene in the midst of revolutions, confident of the promises of Christ; and she has beheld the dissolution and decay of all that threatened her, while she, ever youthful, ever more vigorous, still flourishes, still teaches the truths which save society and the world.

Christ warned his Church of the battle and the warfare through which she was to march to her eternal triumph. Each century has verified His prophecy. A century ago Protestantism was in the field against her and the ground of warfare was a few texts of Scripture. Today Protestantism has thrown scripture to the winds and with Protestantism there is no longer any struggle. It has vanished from the field self-destroyed. But a new foe faces the Church, or rather its

most ancient enemy in a new armor. It is paganism. The paganism of Rome and Greece marching under a standard woven from the last shreds of those Christian principles which have been saved from the ruins. It knows no Christ, no dogma, no leader, no time but the present, no place but the earth. It sneers at all revelation, and scoffs at the supernatural. And yet it hails as a new salvation the ravings of half demented prophets and grovels in the stupidity of Oriental superstition.

And leagued with this foe, who fights with lazy indifference there is another which is neither lazy nor indifferent, but with a virulence of antipathy and a tireless activity all its own, weilds in season and out of season its sharp weapon with a hate that is almost blind at everything that is left of the Christian name. The aggressiveness of this enemy of Christ is the aggressiveness of the evil one himself. And its cunning is the cunning of him who is the father of lies. It disdains no means, it scorns no assistance that will produce desired results. The press, the stage, the platform, however and wherever it can catch the public ear and the public eye serve its purposes. In France it worked for half a century without showing its true hand; and when at last it was caught red-handed, no lie was too gross, no calumny too vile to cloak its own trickery and deception.

And so the two foes which face today the cross of Christ, still raised aloft by His Church as the tree of eternal life and the banner of salvation, are first, the last remnants of that negation once called Protestantism and now styling itself queerly enough "The New Religion," and secondly, the same

eternal energy, paganism, which the Apostles faced from the first day when to the Gentile world they preached Christ crucified. And the Catholic Church today, holding firm and fast to the same principles and the same doctrine and the same law which Peter and James and John delivered to Jerusalem and Rome and Athens, standing on the ground of the same eternal truths, never changing, yet always moving the whole moral world, remains in spite of new thought and new theories the only permanent strength in all the world, the only reliable moral force upon which all order and law and authority can depend, and therefore the only moral organization and institution which withstands alike the false pretensions of conceited novelties in religion and the turbulent restlessness of all revolutionists against civil order.

It is wonderful how men can deceive themselves with a little flattery and it is pathetic to see what intellectual vanity can do to cover up the glaring fallacies of new systems. To accept what the experience of ages has proven has for some temperaments little attraction. Newness, originality, is the first requisite for them, and so under the guise of a new need for new conditions they invent for themselves new principles, a new doctrine and call them a new church. And with a blindness which is beyond comprehension they fail to see the double fallacy of their position from the point of view of both history and philosphy. For the profound student of history knows that every so-called new condition of society has been repeated one hundred times before in the story of the race. The names of the

people and places change, the conditions are identical. There is not a single condition existing today in the whole world, civilized or uncivilized, which the Church of Christ has not faced one hundred times before and settled with the same identical principle. And the student of philosophy knows that truth is always truth and the only originality in the moral order is immorality; and yet we are expected seriously to listen to all this talk about the growth of truth and the new religion. If this growth consists, as we plainly recognize that it does, in a return to the Paganism of twenty centuries ago, we fail to see what the twenty centuries of growth have accomplished. If this so called "new thought" and new religion mean the blotting out of the whole morality of Christ, as in the end it certainly does, all meaningless phrases to the contrary notwithstanding, prating about progress and intellectual advance is the progress of the crab walking backwards.

Take away from the Christian religion all that makes it essentially Christian, the divinity of Christ, the reality of the supernatural world, the necessity of grace, the inherent moral weakness of human nature—take them away as the "new thought" and new religion have done and we ask why speak of Christianity at all, except as a mockery and a snare. It is strange that with all their boasting they still fear to call themselves openly the pagans that they are.

They pretend still to reverence Christ. Strange logic! for if Christ be the man they represent, He is the greatest imposter and criminal the world has ever known. For He has deceived the human race in the most vital matter that

concerns humanity. Why then this mockery of their allegiance to Christ and the name of Christian? It would seem as if they had a superstitious dread of taking the last and most logical step of all—that of renouncing the entire Christian name and openly joining hands with those who have opposed it from the beginning. And we repeat, driven as we are by the inexorable force of the true logic of their position, that they stand before this only alternative: either to go back to the shadow of the cross upon which the God-Man died for their salvation, back to the rock upon which Christ built His Church, that Church against which neither new religions nor new revolutions can ever prevail; or frankly disavowing His principles and His law, throw off His yoke entirely and take the only other logical stand, the stand which all the world had taken before Christ came, that there is nothing but conjecture in the whole realm of spiritual life, no certainty of hope beyond the tomb, no philosophy of life, but that which bids man to eat, drink and be merry, for tomorrow we die, and death ends all.

This is the true and logical terminus toward which modern life, rejecting the guidance of divine faith, inevitably is tending. It is unquestionably the final conclusion of the premises which the so called "new thought" has openly espoused. Are they prepared to accept the bitter logic of the situation? A logic which has begun to work itself out under our very eyes and the fruit of which, however unwelcome, is now at their very doors. Why talk about the evils of divorce? Why bewail the diminution of the birthrate and the threatened extinction of family life? Why decry the

rising discontent visible all around us? Why complain of the social disorders that are rending the civil fabric? Why exclaim in horror at the lawless uprisings of anarchy and riot against constituted authority? Why bemoan the growing divisions between the rich and the poor and the clamor which fills the land of class against class? These are after all only the practical working out of the very principles which for a century and more the apostles of this new religion have been upholding. They are the scourge which infidelity and agnosticism have brought down upon the shoulders of those who have preached them.

The people are more logical than their leaders, these wiseacres with intellects too great to accept historic Christianity. Poor, dull people, with whom these modern philosophers so often have grown impatient because they learn so slowly. They are learning fast enough now—they have seized at last the full meaning of the new principles of salvation which make each man both pope and king, which hand over to the interpretation of each individual the mystery of life to solve according to his own judgment and his own taste. Yes, they are learning fast now—so fast that their teachers are horrified at their aptness. And when at the lightning speed which they now have attained the new principles have arrived at their full application, when all government is threatened, except the government of each man by himself, when at last the only sanction which human law has is force, as it must be when the groundwork of the supernatural is abolished and moral obligations have no more meaning, what will there be left to oppose to force but force, and

what is that but war. And the war, not of nation against nation, but of man against man; and that is anarchy.

It is idle for them to imagine that philanthropy will have any power to stem the tide which infidelity and irreligion have started. It is mere folly to attempt to supplant faith by humanitarianism. This is the latest of all their fallacies and will be found as fruitless as its predecessors. The evil is deeper than mere surface ills and the momentary relief of them can never change the radical wrong. There are certain appetites that only grow by feeding, and if life is to be reduced to the mere process of getting, no amount of material giving will ever satisfy its insatiable hunger. That remedy has been tried before and failed utterly, and that for the simple reason that moral content alone produces real happiness whether a man be as rich as Croesus or as poor as Lazarus. And there can never be moral content without moral life, and there can never be moral life without spiritual law, and there is no spiritual law that has any lasting foundation, any substantial hope, any universal and eternal motive but the law of Christ living in His Church.

If there is any form of government which needs for its permanence and prosperity the conserving force of right moral Christian sentiment it is a republic. Under a monarchy loyalty to the reigning house and its traditions and glories, together with the aristocracy of inheritance can, as history has often proven, hold in abeyance the forces of disunion and dismemberment. Today the greatest power which holds together the whole Japanese people is the veneration in which the Japanese rightfully hold the Mikado and the Imperial

family. In a republic there is no such conservative influence. The principle at least in theory of a democratic form of government is that the will of the majority of the people is the law. Popular sentiment then is the very groundwork and foundation of its existence, and the moral atmosphere which pervades the mass of the citizens is the only safeguard of its permanence. It is for this reason that, while changes in a monarchy are slow, in a republic they sometimes come with the rapidity of lightning. The germ of disorder, which in an empire may take centuries to develop, in a republic may require but a single year. It is for this reason that no one who loves this thrice blessed land of ours can behold with indifference the smallest beginnings of those principles which in these latter days more than ever before have become evident among us—the principles, I repeat, of a new paganism imported from the schools of German agnostic philosophy, finding their way through the universities and the pulpit down among the people. Wait but a little longer and the nation one day will awake startled to find the principles which it once applauded doing such mischief as these myopic teachers never contemplated.

For the people are merciless in their logic when once they have learned well their lesson. If the whole period of their early education is spent with no instruction in the divine truths which lead towards God, they can hardly be expected later when passion and self-interest have grown stronger to find their way to Him. If all their childhood passes in the effort of merely mental training and no thought is given to instilling into their childish hearts the

moral curbs and restraints and influences which hold the appetites in check, or if the only basis of moral restraint is human respect, who is to blame if in later life self-will and self-seeking shall burst these weak bonds and sweep before them whatever stands in their way. The lack of religious influence in early years in the home and in the school has begun already to bear its fruit in every phase of our national life. And this unwelcome fact is so palpable that at last the once enthusiastic devotees of a purely secular education cannot close their eyes to the inherent weakness of the system and its vicious effects upon the whole life of the people.

We Catholics have pointed it out like many another danger for a century past and our only thanks were to be rated as enemies of popular instruction and belittlers of the great panacea of public school training. But we are well accustomed to this kind of gratitude, and having sounded the warning for others, we have done our own duty to our own under circumstances which have proven our sincerity; for while our people are among the poorest of this country in material goods and the least able to bear new burdens they have attested their fidelity to the welfare of the nation in a way that not even the richest have done. Out of their slender means they have erected, at the cost of millions and millions of dollars, schools and institutions wherein their children might be taught that there is a God to whom all men must be responsible, that the moral law emanating from that God binds them during all their lives, that all authority is from God, that civil rulers are sacred

in that authority, that the law of the land is to be obeyed under penalty of God's displeasure, that the rights of property are sacred, and all those other inviolable principles of right and duty which stand for order in the world and the peace of humanity.

What other organization in this whole country is doing at such tremendous sacrifice what we have done? And for all this we have received up to the present nothing but suspicion and distrust. Nay more, while doing for the children of the nation what even the nation itself cannot do, we have been burdened with a double taxation, which is, let us say it boldly and continue to repeat it until the burden is removed, nothing short of outrageous tyranny. For we have been forced, while expending enormous sums which we could little afford in the training of our youth in the sane principles of Christian morality which are the best safeguard of the nation, to pay more than our share of the taxes for the support of schools which, however good they may otherwise be, can never by their very constitution even so much as lay one stone in the moral foundation of civil life. For, I repeat, there is no morality without religion. There may be ethical speculation which the child is free to accept or reject, and surely that is a poor morality. And so this most recent effort to inject into secular education some appearance of moral training is almost worse than none at all, since by its doubtful attitude it must inevitably weaken the whole basis of moral law by making it appear to the child as a matter of choice and selection or even of complete rejection, for its foundation is, not the eternal

principles of the divine will, but the mere question of human agreement. And I call upon this Federation and upon every Christian in the land to oppose with all his influence this latest attempt of an infidel propaganda to thrust into the schools what appears on the surface to be an innocent system of ethical culture, but which in reality is only another clever ruse to substitute a pagan philosophy for Christianity. Better one hundred thousand times never mention the name of religion, leaving it to the homes and the churches to do what they can in supplementing the moral and religious training of the child than this astute manoeuvre to root out of the child's life every idea of sentiment of supernatural law. And if this meeting of Federation will have accomplished only this one great achievement—namely, of arousing the whole American people to a knowledge of the awful dangers which the nation must eventually face if this system of irreligious or unreligious training of the young continues, it will have done something to gain the eternal gratitude of all true patriots. Meanwhile we must ourselves stand fast to our own principles. Our growing numbers and influence impose upon us greater responsibilities. As the Christian faith in those around us is flickering out, our own must burn ever more brightly. And the louder the cry is raised of those whose only faith is in their own wisdom, the louder we must raise our voices towards the God who made humanity out of dust and by whose knowledge alone man may hope to learn. The world is clamoring for peace, and yet often they who are seeking it are but unconsciously sowing the seeds out of which discord alone can grow. It

is our duty to turn their eyes out upon the hills where Christ still sits weeping over the world, blinded by its own folly, its heart still as hard as the people of His own Jerusalem, its mind still as proud as the proud teachers of His time. Let us love our dear land as He did His; and by the knowledge which His faith alone can bring and by the charity which His law alone can kindle, let us by word and example show forth to all who are willing to see those things which are for our country's peace.

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